History of the Sycamore Associate Reformed Church

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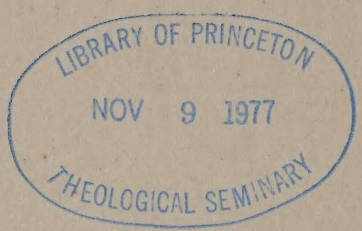

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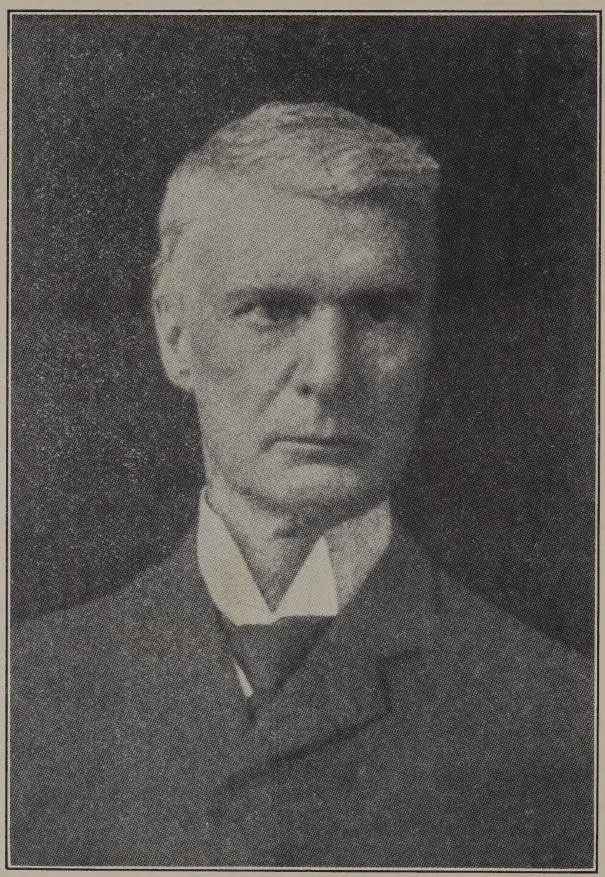

Josiah Morrow

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HISTORY

OF THE

SYCAMORE ASSOCIATE REFORMED CHURCH

Now

United Presbyterian

By
JOSIAH MORROW

Author of
Jeremiah Morrow
Life of Thomas Corwin
History of Warren County, Ohio
Centennial Sketch of Lebanon, etc.

1559

Publications of the
Historical and Philosophical Society of Ohio
1930

Foreword

THE original manuscript of "The Sycamore Associate Reformed Church—now United Presbyterian" forms part of the Josiah Morrow Collection in the Manuscript section of the library of the Society. The facts, incidents, and data making up its general history, gathered doubtless, during various years, were finally arranged and copied by the author into an ordinary blank book probably in 1888, as that date with his signature is inscribed upon the front page. This sketch is but one among many other evidences of the writer's life-long industry, and of his sacrifice of labor and time in securing accurate details upon every subject to which he gave personal research. In his various writings, either published or unpublished, the same careful study is apparent.

The account of the beginnings of the Church (an outgrowth of the Old Presbyterian Church of Scotland) and its subsequent existence in the Miami country through the efforts of a few Scotch-Irish of this faith, called Covenanters, who settled at an early date in our immediate locality forms an interesting part of our local history.

Mr. Morrow outlines briefly the earlier history of these Scotch-Irish, descendants of the Scotch families who were "introduced" into the North of Ireland by James I and Cromwell. These were called Covenanters because they held to the faith of the ancient form of Presbyterians.

About 1719 many of these Covenanters emigrated from Londonderry, Ireland, to Pennsylvania, and gradually moved westward into Kentucky and Ohio. Wherever locating they seemed to have endeavored to establish the Church of their faith. This devotion to their religion is exemplified in Jeremiah Murray (Morrow) and his descendants. He was among those who came to America at this time, and settled upon land near Gettysburg, Pennyslvania, and there, was ordained a Ruling Elder of the Covenanter Society of Rock Creek. John, his only son was subsequently, ordained a Ruling Elder in the Hill Associate-Reformed church in the same vicinity. Jeremiah Morrow (the Governor) apparently held the same religious views as his forefathers, for soon after arriving in the Miami country he became one of the founders of the first Associate-Reformed Church in Ohio, located in the Mill Creek valley, and was for over fifty years a Ruling Elder in the Mill Creek and Sycamore Churches. His son, John, was also, an active member of the latter church and was the father of the author of the historical sketch of the Sycamore Associate-Reformed Church.

Josiah Morrow wrote what he terms an "Autosketch" of himself which is however, an unfinished manuscript of a very entertaining biography, covering many pages. In the part given to reminiscences of his boyhood upon his father's farm, he gives an account of the Sunday Church-going of his father and family showing their devotion to the Church and its doctrines, and also, furnishes in a measure, an insight into the habitual custom of attendance to religious services by the congregations of the denomination at this period. He states "Both my parents were "members of the Associate-Reformed Church, as the parents of "both of them had been. This was a denomination of Presby-"terians of the strictest character formed by the union in America "of Seceders and Covenanters. The weather, I think, was "never too cold or too hot on Sunday for my parents to take the

"whole family, including the baby in arms, in the farm wagon "to the Sycamore Church four miles away on the Cincinnati "pike, where two long services would be held in the summer "season, separated by an intermission of twenty minutes"; and he adds "my first recollection of singing at church is of a man "standing up reading two lines and then leading the congrega- "tion in singing—and the psalm would then be sung in a piece- "meal way. I have no recollection of ever seeing the congrega- "tion stand while singing but they stood up during the long "prayers . . .", and continuing adds "The church was a "close communion one and no one would take the sacrament of "the Lord's Supper without first receiving a token from the "session. These were given out at the Saturday service before "the communion, the members after the sermon going forward "and each receiving his token from the minister or an elder. "These tokens were such as had long been used in the Scotch "church and were always made of lead. At first they were "home-made and cut out of sheet lead with shears; afterward "they were mostly coined with the letters A. R. P. C. on them. "Their use was abandoned at Sycamore about the middle of the "nineteenth century." "At my earliest recollection there was "preaching on Friday and Saturday before and the Monday "following the communion. This service was infrequent, not "oftener than twice or thrice a year."

In this sketch of his life Josiah Morrow describes at length his boyhood, Academy and College life, his experience as a teacher, his study of law and practice as a lawyer, his writings and his leisure hours. As a preliminary he prepared a "Chronological" memoranda of many events of his own life, that occurred during the years 1838-1914. The length of the biography prevents its introduction here but the "Chronological" memoranda, briefly outlining his statement of occurrences in his life, is inserted.

1838 Born on a farm near Foster on the Little Miami—Aug. 26.
Attended the Twenty Mile Stand district school from the age of 6 to 14.

1853 Entered Maineville Academy in August.

1855 Received first teacher's certificate, August 25—Taught six months.

1856 Again at Maineville Academy.

1857 Entered junior class Miami University in September.

1859 Was graduated B.A. with Ethical Honor—July 7.

1860 Principal [of] Grammar Dep't. Hamilton (O.) Public Schools—two years.

1862 Attended James E. Murdoch's lessons on Vocal Culture at his residence at Murdoch.

1863 Taught last term of school near Lebanon, autumn and winter.

1864 Delivered first lecture before the Lebanon Mechanic's Institute—March 4.

1864 Commenced study of law at Lebanon in the spring; attended law lectures Univ. Mich. next winter.

1865 Assistant editor The Western Star.

1865 Admitted to the bar at Lebanon—May 15

1865 Made first journey to the Eastern cities in summer—At Washington, New York, Boston and Niagara.

1869 Chosen Corresponding Member Western Reserve Historical Society.

1869 Surveyor of Distilleries in Internal Revenue Service—six months.

1871 Appointed County Examiner of Teachers and served 11 years.

1876 Delivered historical address at Centennial Celebration at Lebanon—July 4.

1878 Elected Solicitor for Village of Lebanon—served three years.

1882 Edited History of Warren County.

1888 President [of] Warren County Horticultural Society—two years.

1888 Read paper on Aboriginal Agriculture, before State agricultural convention at Columbus.

1891 Member of first board of electors of Warren Co. under Australian ballot law.

1896 Wrote Life of Thomas Corwin for volume of his Life and Speeches.

1902 Chairman Lebanon Centennial Committee. Wrote Centennial Sketch of Lebanon.

1904 Member of first board of trustees Lebanon Public Library.

1906 [Edited] Life of Jeremiah Morrow, printed at Columbus.

1907 Life Member of Ohio Archaeological and Historical Society.

1907 Commenced series of historical papers in The Western Star.

1914 President trustees of Lebanon Public Library.

1914 Corresponding Member Historical and Philosophical Society of Ohio.

Entries in the Chronology end with 1914 when the author was sixty-seven years of age, but the biography contains further account of his life for a longer period. During the later years he continued an active interest in the public affairs of Lebanon and of Warren county but devoted more time to writing historical and biographical articles which were published for about twenty-five years in the Lebanon "Western Star".

Frequently in later years he expressed his approval of undenominational churches and two weeks previous to his death wrote an argument favoring them. However his interest in the church of his father and grandparents was unabating and his attachment for this church home of his youth continued to the close of his life and at his request he was laid to final rest by the side of his ancestors in the Union burying ground of the Sycamore church cemetery. He died December 28, 1928 at Lebanon.

L. Belle Hamlin.

Cincinnati, Nov. 13, 1930.

HISTORY

OF THE

Sycamore Associate Reformed Church

Now United Presbyterian

By Josiah Morrow

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Names of persons not listed in the Manuscript Contents are

Becket, Joseph
Burns, James
Cuthbertson, Rev. John
Irwin, Col. Thomas
McKnight, Joseph
Morrow, Jeremiah
Warwick, Rev. Robert
(See *Milcreek*, p. 15)

Craig, Rev. Abraham
Henderson, Rev. Matthew
Jameson, Matthew
McCoy, Rev. Alexander
Morrow, Jeremiah
Rankin, Rev. Adam
Steele, Rev. John
Warwick, Rev. Robert
(See *Schism*, p. 18)

Davidson, Rev. William
Jameson, Matthew
McCoy, Rev. Alexander
McDill, Dr. David
Neal, Rev. William
Pattison, Rev. John
Warwick, Rev. Robert
(See *Warwickites*, p. 24)

Adair, Rev. William
Bishop, Rev. R. H.
Craig, Rev. Abraham
McDill, Rev. David
Magaw, Rev. Samuel P.
Mason, Dr. John M.
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(See *Sycamore*, p. 29)

Allen, Rev. Henry
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Hopkins, Harrison
Hopkins, James
Hopkins, John
Hopkins, Martha
Jameson, George
Macready, John
McDill, Rev. David
Monfort, Rev. Peter
Patterson, Rev. John
Snyder, Levi
Wilson, Robert
Work, John
(See *Hopkinsville*, p. 35)

Allen, Rev. Henry
Buck, Rev. Samuel A.
Campbell, Rev. Robert K.
Claybaugh, Dr. Joseph
Elliott, Rev. James H.
Gordon, Rev. Gilbert
Graham, Rev. John
Hair, Rev. Gilbert M.
Lee, Rev. Thomas S.
Leiper, Rev. Hugh G.
McClenahan, Rev. Robert S.
McCracken, Rev. Samuel W.
McNemar, Rev. Richard
Monfort, Rev. David
Monfort, Rev. Francis
Monfort, Rev. Peter
Morrow, James M.
Powell, Rev. David
Williamson, Rev. James
(See *Pastors*, p. 37)

Historical Sketch

THREE facts render the early history of this Church of peculiar interest. It was the first Asso[ciate] Ref[ormed] Church northwest of the Ohio; its first pastor was a leader in a schism which not only caused an unhappy division in the church in its infancy but gave rise to a new sect; Gov. Jeremiah Morrow was one of its founders and for more than half a century one of its ruling-elders.

I

Forming Period

IN THE early settlement of the Miami country families adhering to the Asso[ciate] Ref[ormed] church were found at Columbia, Cincinnati, White's Station which occupied the site of Carthage, and Cunningham's Station which was near the site of Sharonville. About the year 1794, Rev. Adam Rankin, of Lexington, Ky. visited this region and preached the first sermon by an Associate Reformed minister in what is now the State of Ohio.

In the spring of 1795 before the treaty of peace with the Indians was ratified at Ft. Greenville, Jeremiah Morrow, then a young unmarried man, arrived at Columbia where he spent two or three years occupied chiefly as a land surveyor, before settling upon the farm he opened in the forests of Warren County. Soon after his arrival and probably at his suggestion, the heads of families of the Asso[ciate] Ref[ormed] faith in the various settlements about Cincinnati were called together at Columbia. The meeting was attended by about a dozen professed members of the church who united in a petition to the Synod for pulpit

supplies. Rev. Matthew Henderson in the summer of 1797 and Rev. David Proudfit in the winter following visited the Miami settlements and preached to the scattered members of the church probably at their residences.

In the summer of 1798 Rev. Robert Warwick of the Presbytery of Pennsylvania came west and supplied vacancies in Kentucky and preached in the Miami settlements. He was a native of Ireland & born about 1760; he studied theology in Scotland under the noted John Brown, of Haddington, author of a Bible Dictionary and other works, and emigrated to America in 1792. He had been ordained by the Burgher Presbytery of Derry in Ireland and on his arrival in this country joined the Pennsylvania Presbytery of the Asso[ciate] Ref[ormed] Church. In 1793 he was installed pastor of Laurel Hill, Dunlop's Creek and Spring Hill congregations in Western Pennsylvania. He was released from Laurel Hill August 5, 1795 but at the time of his western visit was still pastor of the other two congregations.

Under Mr. Warwick a new church was regularly organized north of the Ohio river which for some time was known as Mill creek. Mr. Warwick was called to be the first pastor. He accepted the call and was released by his Presbytery from his charges in Pennsylvania December 12, 1798. In the spring of 1799 he removed with his family to the vicinity of Cincinnati and entered upon his labors as pastor. His new charge in the west consisted of Mill creek, Bank Lick and Sugar creek.

II

Mill Creek

JEREMIAH MORROW and James Burns were ordained the first ruling elders of Mill Creek church. Both were descendants from old Covenanter families. James Burns in Company with Col. Thomas Irwin, long a ruling elder in the Mt. Pleasant church, had first arrived in the Miami country in the spring of 1789 when Cincinnati contained only two or three log huts. The mother of Burns was a sister of Rev. John Cuthbertson, the first Covenanter minister sent by the mother country to America. Morrow's grandfather, who also bore the name of Jeremiah, was ordained a ruling elder of the Rock Creek Church, near the site of Gettysburg, by Rev. Mr. Cuthbertson in 1753 at the first ordination of elders of the Reformed Presbyterian church in this country. Gov. Morrow was probably baptised by Mr. Cuthbertson and had been reared under the religious instruction of Rev. Alexander Dobbins, one of the fathers of the Asso[ciate] Ref[ormed] Church, in whose congregation near Gettysburg, John Morrow, the father of the Governor was an elder. Joseph McKnight and John Becket were added to the session of the Millcreek church soon after its organization.

The first meeting house of the new church was a rude and temporary structure, probably built of round logs, in the valley of Millcreek, at or near where the beautiful village of Glendale now is. Mr. Warwick became the owner of much of the land upon which that village is built and when he was a Reformed Dissenting Minister, he preached in a log meeting house which occupied the site of the Glendale Public School Building. This log structure gave place to a frame building about thirty feet square in which Mr. Warwick continued to preach until his

death. The exact location of the first Millcreek church cannot now be given. Gov. Morrow, writing before Glendale had an existence, says it was near Sharon which is about two miles east of Glendale.

The congregations at Mill creek in the closing years of the last century, while probably not large, were gathered from a region extending many miles around the church. The worshippers went to church only on foot or on horseback. The roads were merely trails and for years after the organization of the church there was not a pleasure carriage in what is now the State of Ohio. The exercises of public worship were protracted by long sermons and long prayers to a length that would now not be endured. A running commentary on the first Psalm read was longer than a modern sermon. Horses stood, often without food or water, biting the bark from the trees, through two long services and carried their riders to distant homes reached long after dark. The traditionary accounts of Mr. Warwick's preaching are that he was slow and tedious, that he repeated much and in a day of long sermons, his sermons were remarkable for their length, and were often continued until sundown. H. B. Teetor, in his volume, entitled "Past and Present of the Mill Creek Valley," published at Cincinnati in 1882, gives an account of his preaching derived no doubt from tradition, a part of which seems apochryphal.

"He would walk up and down the stage while preaching and spoke very deliberately; he would preach seldom less than four hours and sometimes all day. It is said of this pioneer preacher that during his prolonged sermons, he would recuperate his failing physical energies by pausing now and then to drink butter-milk from a jug that stood conveniently at hand. It was a saying of his that he could drink the buttermilk of seven cows and that he sometimes borrowed from his neighbors. He was regarded as an educated man for his day; was a leader of the people, owned considerable property and had many followers. His congregation were called Warwickites."

The Mill creek congregation was composed of worthy pioneers, some of whom were men of intelligence and force of character and became leaders in their communities. Its place of worship was near the center of Symmes's Purchase, now the most valuable tract of land in Ohio. It seemed destined to become a large and influential congregation, but discord and dissension came. The question of Church and State divided this pioneer church before it had completed its third year.

III

Schism

THE division in the congregation and Mr. Warwick's separation from the Asso[ciate] Ref[ormed] Church arose from his opposition to an act of the Synod changing three sections of the Westminster Confession of Faith and a single word in the Larger Catechism. All the changes were in reference to the powers of the Civil Magistrate over the Church, and all of them were for the purpose of making the constitution of the church conform more nearly to the American ideas of religious liberty and a separation of Church and State. Thus, in the Larger Catechism as it came from the Westminster Divines, "tolerating a false religion" was given as one of the sins forbidden by the second commandment. The word *authorizing* was substituted for *tolerating*. The Asso[ciate] Ref[ormed] Synod, formed at the close of the Revolutionary War, was unwilling to teach that religious toleration is sinful. The General Assembly of the Presbyterian Church in America also in the year 1789 modified the Confession of Faith in relation to the same doctrine and entirely expunged from the Catechism the words "tolerating a false religion".

The Asso[ciate] Ref[ormed] Synod at its meeting at Greencastle, Pa., in May, 1799, adopted its "Constitution and Standards" and in so doing modified the doctrine of the Westminster Confession in three sections. The modifications incorporated into the text were judicially ratified. One minister, Rev. Alexander McCoy, and one elder, Mr. Matthew Jamieson, of Rev. Matthew Henderson's church, cast the only votes in the Synod against the ratification. Mr. Warwick was not present, having but recently removed to his western field of labor.

A great out cry was made in various quarters against the Synod for changing the venerable Standards of the Reformed Religion in Britain. Mr. McCoy at once left the church and Mr. Warwick began to preach from the pulpit and to talk in private on the errors of the Synod and its sad apostacy from the faith of the Fathers. These topics were introduced into the pulpit at Millcreek soon after Mr. Warwick was informed of the action of the Synod and his opposition to the Constitution of his church continued to be manifested throughout the autumn of 1799 and until his separation from the Church. His denunciation of the Synod naturally enough caused dissension in his own congregation— Before the troubles at Millcreek had reached their climax a public meeting at the church was called with the hope of reaching a solution of the difficulties which would preserve the peace and unity of the church. But these results were not attained. It appears that some members of the Kentucky Presbytery were expected to be present at the meeting but none of them attended.

At this meeting in a rude log church in the frontier wilds were debated much the same questions which caused the secession of the Erskines from the Church of Scotland in 1733 and afterwards led to that of Chalmers in 1843. Elder Morrow was the chief, if not the only opponent, so far as the public discussion was concerned, of the schism led by the pastor. Young as he was he was well read in Scottish Theology and in the history of the Scotch and Scotch-American Churches. An American boy during the Revolution he had imbibed the American idea that the Church was better off when wholly freed from State control. The church to which he belonged was an American church formed at the close of the American Revolution and having its origin in ideas of Ecclesiastical Independence which grew in strength during the struggle for National Independence; with these ideas the young Ruling Elder more warmly sympathized than his pastor who had but recently come from the Old Country and had not yet learned that things could be done as well on

this side of the Ocean as on the other. It is a tradition that the appeal of the young farmer and surveyor for unity in the church and for the doctrine of religious liberty first called public attention to his intelligence and abilities and led to his selection not long after to civil office, a seat in the Territorial Legislature.

No written report or record of the discussion has been preserved but the views of Mr. Warwick on the questions discussed are given at length in the Testimony of the Dissenting Presbytery prepared by Messrs. McCoy and Warwick. In this document they maintain that the Civil Magistrate should suppress heresy; that he should call Synods on emergent occasions, be present with them and require them to do all things agreeable to the will of God; that there should be religious tests in the qualifications for civil office and they explicitly "testify against such as maintain that every man has a right to worship Almighty God according to the dictates of his own conscience free from the cognizance of any human tribunal". It was against such doctrines as these that Jeremiah Morrow argued in what was probably the first public address he made in what is now the State of Ohio. It is not strange that the popular verdict was in his favor as victor in the contest and that he induced the large majority of the members of the Congregation to adhere to the Asso. Ref. Church.

At the time of Mr. Warwick's removal to the far west he was a member of the Second Pennsylvania Asso. Ref. Presbytery, the territory of which as organized in 1793 embraced all the country west of the Allegheny Mountains. On October 7, 1799 this Presbytery appointed all its ministers then residing in Kentucky and north of the Ohio, viz, Adam Rankin, John Steele, and Robert Warwick with an elder from each of their charges a "committee" to meet from time to time and to transact such business as might come before them. On May 20, 1800 the Synod adopted an order for the organization of the Kentucky Presbytery at such time and place as might be agreed upon and to embrace the ministers above named with the addition of

Abraham Craig. Soon after the organization of the Kentucky Presbytery Mr. Warwick seceded from the church.

In May 1800 the Synod directed the Presbytery of Kentucky to take cognizance of Mr. Warwick's course. On November 11, 1800 Mr. Warwick entered his written declinature of the authority of both the Presbytery and the Synod, assigning as his reason the alteration of the Westminster Confession and Standards. Charges of misrepresenting the Synod and traducing its principles were preferred against him in the Synod and as he refused to appear to answer the charges the Synod in 1801 suspended him from the exercise of the ministry and directed the Presbytery to make known their sentence to his congregation.

In September, 1802, the Kentucky Presbytery reported to the Synod that "they had fulfilled the appointment laid on them at the last meeting of the Synod in relation to Mr. R. Warwick; that his suspension does not appear to have produced any disaffection in his people toward the Synod or Presbytery, or discouraged them from making proper exertions for their spiritual prosperity, but they are still vacant."

Mr. Warwick complained with bitterness of the Synod in proceeding against him after he had declined its authority. In the narrative prefixed to the Testimony issued by Messrs. McCoy and Warwick, it is maintained that the Synod was informed of his withdrawal from the church before any charge had been prepared against him either in his Presbytery or the Synod and that they should have dropped all proceedings against him. Says the Narrative, Chapter XI:

"But do they stop here? No, no; instead of acting under suitable impressions of the propriety of dropping every proceeding farther in this matter, it was now, namely, upon the Presbytery's report that Mr. Warwick had declined the authority of both Presbytery and Synod that their rage and tyranny began to exceed all bounds. Why, what do they do? Why, without ever informing him in any way that they have any complaint of any kind against him; without ever citing him to appear

before Presbytery or Synod, to answer any charges which they might pretend they had against him; without paying any regard to any legal form or order, they procede to pass a very high and grievous censure upon him; they, as far as their illegal and tyrannical deed can go, suspended him from the exercise of his ministry; and then ordered the Presbytery of Kentucky to intimate their sentence to his congregation; in order that, by this step, they might disaffect the minds of his people, who could not be supposed to be acquainted, all of them, with the rules of church discipline, and thus break up his congregation, and destroy his usefulness among that people, and if possible among any other; and after they first censured him to the height of suspension from the exercise of his office, then they ordered him to be cited to appear at the bar of Synod at its next meeting. Thus, in order that they might show their spleen and screw up their tyranny to the highest degree, they disregarded all rules of church discipline and reverse all established orders of the Presbyterian church government."

The Asso. Ref. Synod continued to cite Mr. Warwick to appear before them and as he paid no attention to the summons, in the year 1806 they deposed him from the ministry. Long before this Mr. Warwick had entered into a dissenting presbytery.

It is proper here to record the fact that while both Mr. McCoy and Mr. Warwick give as their reason for their separation from the church the alteration of the Westminster Standards, yet the Schism was not occasioned by the adoption of a new doctrine so much as the incorporation of the new doctrine into the Confession of Faith. The Asso. Ref. Synod had disapproved of the doctrine of the Westminster Confession of Faith in relation to the power of the civil magistrate in religious matters before either of these men became ministers of the Church. The first Constitution of the Church in approving the Westminster Confession, expressly excepted the three sections treating on this matter. In 1790 the doctrine of the church on

this subject was declared in an act of the Synod. In 1799 it was resolved to reprint the Confession of Faith and Standards with the modified doctrines appearing in the text.

On this subject Gov. Morrow wrote in 1838: "While the act of 1790 stood in the form of an act only it was viewed with equanimity; but no sooner was it transferred to its proper place and incorporated in the text of our standards than it became the cause of disquietude and alarm. It is certainly more honest, if less politic, to make the standards of the church declare explicitly the doctrines professed than to leave the text unaltered and to contradict it or wrest it from its proper meaning by explications in the form of judicial acts."

IV

The Warwickites.

Rev. Alexander McCoy, pastor of the Congregation of Three Ridges at West Alexander, Pa., and Short Creek in Ohio County, West Virginia, declined the authority and jurisdiction of the Asso[ciate] Ref[ormed] Church June 29, 1799; Rev. Robert Warwick followed in the same course Nov. 11, 1800. Soon after the latter date Mr. Warwick visited Mr. McCoy and the two found themselves in accord. In their Narrative they say:

"They agreed, therefore, although but two, endeavoring to lean on the promise of Christ, that where two or three are gathered together, etc., he would be with them to bless them, to constitute themselves into a Presbytery. Having met therefore in the town, Washington, in Pennsylvania, for the purpose aforesaid, they did, by solemn prayer, constitute themselves into a Presbytery on the 27th of January, 1801, under the denomination of *The Reformed Dissenting Presbytery*".

The Testimony of the new sect was adopted at the Three Ridges meeting-house May 30, 1808. At that time the Presbytery still contained but the two original ministers. At the meeting at which the Testimony was adopted Robt. Warwick was moderator and Mr. Matthew Jamison, a ruling elder was clerk pro. tem. The question being on the approval or disapproval of the draft of a Testimony, the members answered unanimously, approve. The Testimony was therefore unanimously adopted and a certificate was given that it was to be considered as "the term of ministerial and christian communion with the Presbytery". The zeal of the founders of the new and feeble sect is evidenced by the fact that their Act, Declaration and Testimony

with a Narrative prefixed was printed at Wheeling, Va. in 1809, the whole forming an octavo volume of 169 pages.

Chapter XI of the Narrative, consisting of nineteen pages gives the history of the Reformed Dissenting Presbytery and its excuse for being. The authors say: "The Reformed Dissenting Presbytery cannot boast of a great number of ministers who have espoused their cause and have lent their aid in supporting it. It labors under great disadvantages in that respect indeed; it can count but two ministers. This would be the more discouraging did we not recollect that sometimes the church of Scotland has been reduced to one faithful minister and sometimes to none; and that the Lord, at his own times, still raised up others to bear up the reformation standard and witness for His despised truths and cause. The Presbytery may well spare its pains in telling the critical world that it cannot boast of men of great abilities espousing its cause. The critical reviewers of this narrative and of the connected testimony will perhaps do that office gratis".

As Mr. Warwick had been a Seceder minister in Ireland and Mr. McCoy had been a member of the Covenanter church before the union which formed the Asso[ciate] Ref[ormed] Church, the question naturally arises, Why did they not connect themselves with one or the other of these churches, both of which had Presbyteries in this country, rather than form a new sect? Their Narrative gives their objections to both these Presbyteries. They objected to the Associate Presbytery (Seceder) for various reasons, and among others because it held "in opposition to the testimony of the Church of Scotland, the doctrine of toleration or liberty of conscience as it is called". They objected to the Reformed Presbytery (Covenanter) of this country because it prohibited its members from sitting on juries and opposed, if it did not prohibit, voting for civil officers. The Reformed Dissenters, while they seem to object to Christians holding office under the Constitution of the United States, did not object to the exercise of the elective franchise or the sitting on juries.

Small as was the new sect, its full name was a long one: "The Reformed Dissenting Presbyterian Church of North America". It maintained a feeble existence for just fifty years, seldom numbering more than three or four ministers at a time and often not more than two. In 1851 the surviving members of the Presbytery united with the Associate Synod and some of the ministers licensed as Reformed Dissenters lived to preach as ministers [of] the United Presbyterian Church.

The Reformed Dissenters in Pennsylvania and West Virginia were popularly known as McCoyites; in Western Ohio and Indiana as Warwickites. Mr. McCoy's two congregations adhered to him and for some years he gave a part of his time to a third congregation near Farmington in Belmont county, Ohio. On account of an infirmity that made it difficult for him to ride on horseback he resigned his charge about 1820 and moved to Pittsburgh and preached there until his successor in his former congregations, Rev. John Pattison, died in 1825, when he returned and riding to his places of worship in a gig, (a new importation), served his two original congregations for a number of years when the infirmities of age compelled him to give them over to a successor, Rev. Wm. Neal. Mr. McCoy died June 17, 1834 from paralysis.

Only a minority of Mr. Warwick's congregation at Millcreek adhered to him. He was installed as pastor of this congregation by the Reformed Dissenting Presbytery September 6, 1802 for one-third of his time. The other two-thirds were distributed over a wide field extending from Cincinnati into Indiana. Forty years after his secession there were congregations adhering to the Dissenting Presbytery at Carthage and Piqua, O. and Vienna and College Corner, Ind. over which Rev. Wm. Davidson was ordained pastor in 1843. In May 1848 Mr. Davidson joined the Asso[ciate] Ref[ormed] Church and succeeded Dr. McDill as pastor in Hamilton, O. This is believed to have terminated the existence of the dissenting congregation organized by Mr. Warwick.

Mr. Warwick lived to be more than three-score and ten. He continued until his death to minister laboriously and faithfully for the scattered flocks over which he was appointed. He was compelled to spend much of his time in traveling and often preached on week days and at private houses on his way to his distant churches. In 1832 an appointment for him was made by his Presbytery to preach at St. Joseph, Cass Co., Mich. two hundred miles from his home. He started in a gig but the roads were too rough and the journey too great for his years and he died at Piqua on his way.

More than fifty years after his death an octogenarian who had listened to his preaching from infancy and had joined his church said in a letter to the writer: "Mr. Warwick was a good man but a tedious preacher". He was probably as sincere as most men who build up new partition walls in the Christian Church. He was a leader in forming the fourth sect among the dissenters in America from the main body of the Presbyterian Faith. He was a dissenter from dissenters. About the time of his disaffection nearly all the Presbyterian congregations in the Miami Valley were torn and distracted by the great Kentucky Revival of 1801 which gave rise to the Western New Light and later to the Western Shaker Societies. The Asso[ciate] Ref[ormed] Church escaped from this distracting influence but Mr. Warwick divided and nearly destroyed the first congregation of that denomination in Ohio. Rev. Dr. M'Dill, in his "Contributions to a History of the Asso[ciate] Ref[ormed] Church", says:

"When he settled on Millcreek, an extensive field of usefulness lay before him. Had he pursued the proper course, he might with even tolerable diligence, have laid the foundation of numerous congregations, which would have increased in numbers and influence and become the parents of other congregations. But he scattered the flock over which the Holy Ghost had made him an overseer, and rendered his ministry unacceptable to many, unprofitable to all.

"Of the people drawn away from the Asso[ciate] Ref[ormed]

Church by Mr. Warwick, some have returned and some have gone to other churches. But the tone of his preaching was calculated to destroy the confidence of his people in the great body of Christ's followers and to infuse into their minds the most bitter prejudices against all other portions of the household of faith. A few years ago the house in which he preached was inclosed in a field and was likely to be converted into a barn.

"Having been a few years Mr. Warwick's neighbor, I can, however, notwithstanding all this, express the hope and belief that he was a good man and aimed at faithfulness in his own way. But his temperament was unstable, his passions violent, his prejudices strong".

V

Sycamore.

According to the recollection of Gov. Morrow as published in the Christian Intelligencer for April 1838, Mr. Warwick's original charge, at Millcreek embraced about twenty families and seven of them followed him out of the communion of the church. Among the dissenters was James Burns, one of the first elders. The majority which adhered to the Asso[ciate] Ref[ormed] Church formed a congregation within the bounds of the Kentucky Presbytery and for several years was dependent for preaching upon the supplies sent out by that Presbytery. There were other preaching stations between the Miamis in the early years of the present century. In 1802 there appear upon the rolls of the Kentucky Presbytery, Mill creek, Swampcreek, and Dickscreek, all in what was then Hamilton County, Northwest Territory. They were all probably without meeting houses and were reported as having an aggregate of seventy families and vacant.

The ministers most frequently sent to preach between the Miamis were Rev. Messrs. Craig, Steele and Bishop. At this period most ministers in the west had two or more congregations, sometimes in different counties, and in addition to their care were expected to fulfill appointments made by Presbytery to distant and feeble vacant congregations. Many of them literally spent one-half their waking hours in the saddle. In 1809 Rev. Wm. Adair an Asso[ciate] Ref[ormed] minister in Virginia resigned one of his charges because of "the hundred miles, three mountains and six rivers" which interposed between the two congregations.

Rev. Abraham Craig, one of the ministers sent to preach at Mill-creek congregation, was pastor at Cynthiana, Ky. from

1800 to 1806. He was a native of Ireland but educated at Dickinson College, Pa. He was afterwards pastor of Ohio churches and took umbrage at the Synod and refused to obey the appointments of either his Presbytery or Synod and in 1828 declined their authority. In 1829 by direction of the Synod he was suspended for contumacy and insubordination. Scouller's Manual says "he died about 1855 in Greene County, unwept and unhonored".

Rev. John Steele was born in 1772 in York County, Pa. and graduated at Dickinson College. At the time he supplied the pulpit at Millcreek he was pastor of four congregations in four different counties in Kentucky. He resigned the two most distant and retained two which were thirty miles apart. From 1817 to 1836 he was pastor of the Xenia and Springfield congregations. He died in 1837 one of the most respected of the early preachers of his church in the West.

Rev. R. H. Bishop, better known as Dr. Bishop of the Presbyterian Church and first President of Miami University, was, at the time he supplied the vacant congregations between the Miamis, a member of the Kentucky Asso[ciate] Ref[ormed] Presbytery. He was born and educated in Scotland and came to America in 1802. The next year he became one of the Professors in Transylvania University at Lexington and soon became celebrated as one of the greatest pulpit orators of Kentucky. Besides being a Professor at Lexington, he had two congregations under his charge, one fifteen and the other twenty-seven miles distant from Lexington. Early in the present century there were numerous flourishing Asso[ciate] Ref[ormed] churches in Kentucky; the denomination had a flourishing Academy at Lexington under the care of Rev. Adam Rankin, and a majority of the faculty of Transylvania University belonged to the same denomination. In less than a score of years the denomination could scarcely be said to have had an existence in the State. A quarrel between Dr. Bishop and Rev. Adam Rankin was one of the principal causes of its loss of power and influence.

The place of worship of the Millcreek congregation was removed some distance to the east of the site of the original and temporary meeting-house in order to accommodate the greater number of the members. For a while meetings were held at the residence of Alexander Robinson about fourteen miles north-east of Cincinnati. There was also a "tent" for preaching in a grove near the residence of John Stewart and not far from the old grave-yard, now known as Union Cemetery. This tent consisted of merely a platform on four upright posts, with possibly a shelter for the preacher, and rude seats for the congregation.

Both these places of worship were in Hamilton County and on the State road leading from Cincinnati to Chillicothe. The former place was near Sycamore Creek and the congregation began to be known by the name of Sycamore. Millcreek was an inappropriate and misleading name as that stream flows far to the west of these places of meeting, but the old name appears on the rolls of the Synod of Scioto as late as 1808.

The congregation erected a log meetinghouse not far from the present site of 16 Mile Stand and on the road before referred to. This structure was succeeded by a small brick church which occupied the same site. During the pastorate of Rev. Henry Allen a new brick church was erected still further east.

In 1808 three Asso[ciate] Ref[ormed] congregations between the Miamis felt themselves able to support a minister. These were Sycamore in Hamilton County, Mt. Pleasant, formerly Swamp Creek, in Butler County, near where Monroe was afterward built and Clearcreek, in Warren County, east of Franklin and near where Springboro now stands. Rev. David Bisbe received the call and became pastor of the three congregations in that year. He was a native of Ireland, educated in Scotland and was licensed by the Burgher Presbytery of Derry in Ireland, the same Presbytery which licensed Mr. Warwick. He came to America in 1802 and from 1804 until 1808 was pastor of Eagle

Creek and Cherry Fork Asso[ciate] Ref[ormed] churches in Adams County, O[hio]. Mt. Pleasant was probably the largest of his three new charges; from it Sycamore was distant about sixteen miles south and Clearcreek about the same distance northeast. He continued in charge of the three congregations for about five years. He married the widow of the distinguished Cincinnati pioneer, Israel Ludlow, turned farmer and lived on his wife's farm now included in the beautiful Spring Grove Cemetery, where he died in October, 1818.

In the year 1817 two well-educated young ministers of the Asso[ciate] Ref[ormed] Church came to the Miami Valley, Rev. Samuel P. Magaw, and Rev. David McDill, better known as Dr. M'Dill. Both were natives of South Carolina, and graduates of Transylvania University in the class of 1813 and both had completed in the same class the four years course in the Theological Seminary at New York under Dr. John M. Mason. They were both licensed in the west in 1817 and ordained in 1818. Both spent their best years in the Miami Valley and often preached in the Sycamore Church. Mr. Magaw became the pastor of Mt. Pleasant (Monroe) and Clearcreek (Springboro) and Mr. M'Dill of the new congregation at Hamilton and of Concord, both in Butler County.

Sycamore was the only other Asso[ciate] Ref[ormed] congregation in the same region and being unable to support a minister who could give it his entire time, was left without a pastor. Through adverse circumstances the congregation was reduced to a desponding condition. Their log meeting-house was with their consent occupied by the Somerset Presbyterian congregation and they had little hope of ever receiving more than occasional and irregular supplies of preaching. An arrangement was made by which Mr. M'Dill gave them a week-days preaching once a month, not being able to leave his own churches on Sunday. He was a man of intelligence and ability and became one of the

most distinguished men in his denomination especially as a writer in the periodicals of his church. Without being eloquent he could speak well, his manner being quiet and subdued, his style pointed and terse and sometimes characterized by sarcasm of which he was a thorough master. He has himself given what he regarded as the first requisite of a good preacher: "To speak good sense, and speak it so that all may understand—that is what is wanted in a preacher".

A good attendance was given his preaching on week days. At a communion, held sometime after, their number was doubled. An arrangement was then made by which he preached at Sycamore on Sunday once a month. This arrangement continued for some years. Their numbers continued to increase and a new congregation sprang up on the east side of the Little Miami at Hopkinsville.

Dr. M'Dill, writing in 1852, says that after a few years of revived prosperity at Sycamore, as his own original charges required all his time, he proposed to the Sycamore and Hopkinsville churches "though with some hesitation as to the result the project of calling a minister, all whose time should be theirs. Gov. Morrow warmly advocated the measure in a short speech and this was decisive of the question. Without his influence little of all this could have been done. The congregation to which he belonged was viewed with respect by its neighbors. Perfect concord and harmony were preserved among its members by his presence. His opinion was always adopted because it was modestly given and experience had taught his brethren that his counsel was good. No question ever produced difficulty in the session or congregation. There was such a general confidence in his integrity and there was such a blending of courtesy and moderation with firmness and fidelity in his conduct as an Elder that brotherly love continued, envy and strife found no occasion or aliment. I would not, however, throw the general membership in the shade. Many of its private members were highly

respectable as men and Christians; and among the eldership were always some, who, had it been necessary, would have made good and safe leaders".

"I feel it to be a religious duty", continues Dr. M'Dill, "to take particular notice of a strongly marked feature in the character of Gov. Morrow, perhaps it might be called a peculiarity. Though he had heard the most brilliant orators in the pulpit and in the forum, he could listen with all seriousness, attention and respect to a very weak sermon from a very weak preacher. He revered not the preacher as a man,—though as a man he treated him with all courtesy.—but his office, his ministry, as Christ's ordinance. Never did I, and I can almost venture to say, never did any person hear him severely criticising defects either in the matter or manner of a minister, as those do who have eyes only to see defects. Yet he was not blind either to defects or excellencies. In the confidence of friendship, when conversing with a minister himself, he could, without being obtrusive or arrogant make suggestions of the most valuable character".

At this period and for sometime afterward, Sycamore was the only Asso[ciate Ref[ormed] church in Hamilton county. There was none in Cincinnati and but one in Pittsburg. Several years later Dr. M'Dill says he was considered rather visionary and perhaps too aspiring when he spoke of sending supplies to Cincinnati. The impression seemed to prevail that for some reason Associate Reformed members were born and not made and their churches could not be expected to thrive in the larger towns and cities unless by the character of the immigration a firm foothold was obtained. The members of Sycamore were chiefly farmers scattered over a considerable region, embracing parts of Hamilton, Butler and Warren Counties.

VI

Hopkinsville.

After Clearcreek congregation ceased to exist about 1845 the little church at Hopkinsville was the only one of the denomination in Warren County. The exact date of its organization cannot be ascertained. In the alphabetical lists of the U[nited] P[resbyterian] churches printed with the minutes of the General Assembly of the denomination, it is usually given as 1815. Although there may have been preaching in the School-house or grove at Hopkinsville more or less frequently at as early a date, it is probable that no church was organized until a much later date. Dr. M'Dill's language would imply that the congregation sprang up while he was preaching at Sycamore.

The oldest subscription paper for the support of a minister at this church seen by the writer is believed to be of about the year 1837. At that time the principal supporters of the church were John Hart, Abraham Haney, Wm. Haney, John Patterson, James Hopkins, Robt. Wilson, John Hopkins, John Farquar, George Jameson, Martha Hopkins, Alexander Haney, John Work, Harrison Hopkins, Levi Snider, John Macredy. All of them, however, were not members of the church.

The total amount subscribed for the yearly support of a minister was $103.00. This does not appear to have been very promptly paid as a committee of the Congregation made the following report:

"Aug. 6, 1842: This day settled with the Rev'd. Peter Monfort for four years labors and find due him on subscription $222.52 of which sum we believe that $140.52 credits are available.

J Farquar] Committee from the Hopkins-
Wm Haney] ville Congregation"

The largest sum subscribed by any one person at this time was $10.00—the representative of more value then than now. The following is the account of the Treasurer's books of one of the three persons who subscribed $10.00 each:

1837	Nov. 20 by receipt	5.00
1838	Nov. 1 by cash	5.00
1839	Oct. by cash	5.00
1839	by 2 bus. buckwheat at 75 cts	1.50
1840	by 7 bus. oats at 25 cts	1.75
	by 11 bus. oats at 25 cts	3.75
	by 32 bus. corn at 25 cts	8.00
	by 6 bus. wheat at 75 cts	4.50
		34.50
1842	June 28, by note for balance	5.50
		40.00

In the division of the pastor's labors between Sycamore and Hopkinsville it was customary for him to give one one-fourth of his time to the latter church. This was done by preaching on the afternoons at Hopkinsville on alternate Sundays. The writer when too young to remember the language of a sermon sometimes heard the Rev. Henry Allen, when a recently licensed minister, preach at both churches on the same day and he remembers hearing the older people say that the sermon at Hopkinsville was verbatim the same as one of those preached at Sycamore the week before, yet Mr. Allen never read his sermons. The two congregations were about seven miles apart.

VII

Pastors

Rev. John Graham, afterwards Rev. Dr. Graham, was the first pastor installed in charge of the two churches of Sycamore and Hopkinsville. He occupied this position from 1830 to 1834. He was born in Dauphin County, Pa. April 17, 1789, educated in Philadelphia Academy and studied theology in the Seminary at New York under Dr. John M. Mason. He was licensed in the spring of 1819 by the Monongahela Presbytery of the Asso[ciate] Ref[ormed] church and ordained the next year by the same Presbytery. He was pastor of two churches in Washington County, Pa. from 1820 to 1829 and for five years of this period, from 1823 to 1828 he was Professor of Languages in Washington College, Pa. From Washington he came to Sycamore and Hopkinsville over which churches he was installed in May 1830. He was pastor of the Greenfield and Westfall churches in Ohio from 1834 to 1839 and then Principal of an Academy at Chillicothe for one year. He then became pastor of West Union and West Fork in Adams County, Ohio, where he remained from 1841 until his death July 14, 1849. He was the father of Rev. Henry Q. Graham who preached as supply at Sycamore and Hopkinsville about 1855 after the resignation of Mr. Allen.

Rev. Peter Monfort, pastor from 1836 to 1845, belonged to a family of Presbyterian preachers, being a brother of Francis and Dr. David and the uncle of Dr. Joseph G. and several other ministers of the Presbyterian church. The circumstances under which he entered the ministry were peculiar. He was

born in Adams County, Pa. March 14, 1784 and came with his father's family to Warren County, O. in 1799. In 1803 he and his brother Francis joined the Turtlecreek Church near where Union Village now is. The congregation was then under the charge of Richard M'Nemar and in transition from Presbyterianism to New Lightism from the effects of the great Kentucky Revival. Nearly all of its members became New Lights and a large portion of them, at a later period, Shakers. Peter and Francis Monfort studied privately under ministers who left the Presbyterian church and in 1807 they became New Light preachers. In 1811 they expressed a desire to be taken under the care of the Miami Presbytery as candidates for the Presbyterian ministry. By resolution of the Presbytery there were authorized to hold prayer meetings and to exhort in the places where they had been accustomed to preach. They continued their studies and were both licensed at Dayton March 25, 1813. Peter was at this time 29 years old and had been studying privately for nine years and had been reading and exhorting for six years. He was pastor at Yellow Springs for four years, at Unity and Pisgah for eleven years and Findlay for three years. In 1836 he joined the Asso[ciate] Ref[ormed] Church and was pastor of Sycamore and Hopkinsville from 1836 to 1845, of Jacksonburg and connections near Piqua from 1846 to 1849 and of College Corner from 1850 to 1859. He died Nov. 13, 1865 in his 82nd year. He was the father-in-law of Rev. Samuel W. McCracken, Rev. James Williamson, Rev. Gilbert Gordon and Rev. Thomas S. Lee.

Rev. Henry Allen, pastor from 1847 to 1855, was born in county Tyrone, Ireland, January 8, 1817, came to America and was educated at Miami University, O. Without waiting to graduate, he studied Theology in the Oxford Theological Seminary under Dr. Claybaugh. He was licensed by the First Asso[ciate] Ref[ormed] Presbytery of Ohio in March 1846 in the thirtieth year of his age and began to preach at Sycamore

and Hopkinsville. He was ordained and installed pastor of these churches in April 1847 and continued in that relation until April 1855, when he resigned and went to Iowa. He was pastor at Iowa City from July 1856 till November 1860, and at Union, Randolph County, Ill. from 1860 to 1865. He received a call to the Second Church in Cincinnati in July 1865 but before installation he returned the call in July 1866. He was installed at Hoboken, N. J. in March 1867 and died on Christmas day of the same year of heart disease, in the 51st year of his age. Three of his sermons are published in the "Pulpit".

Soon after Mr. Allen was licensed he married and not long after purchased from James M. Morrow nine acres lying on the south side of the Montgomery pike, on which he erected a story-and-a-half frame house. He gave to his house the name of Matsa Place, which may be found accompanying his initials signed to some of his contributions to the church periodicals. About the year 1852 he preached some controversial sermons on the question of Psalmody in reply to some discourses of Rev. Gilbert M. Hair, pastor of the Somerset Presbyterian Church. Afterward a graceful invitation from Mr. Hair was extended to Mr. Allen for an exchange of pulpits on one Sunday which was accepted. About the same time Mr. Allen preached some discourses attacking with acrimony the doctrine of Swedenborg as preached by Rev. David Powell in various places. One or two of Mr. Allen's discourses on this subject were delivered in the Hall of Miamisville Academy and were attended by Mr. Powell. Mr. Allen not attending any of Mr. Powell's meetings, and feeling that he was misrepresented, the Swedenborgian minister addressed a polite note to Mr. Allen on the subject. Mr. Allen addressed his reply to "Mr. David Powell" and when his attention was called to the address, he said that he could not recognize Mr. P.[owell] as a minister of the Gospel.

Rev. Robert K. Campbell, pastor from 1856 to 1865, was the last minister of these churches before they became United

Presbyterian. He was born in Washington County, Pa. May 6, 1832, graduated at Jefferson College, Pa. in 1852 and studied theology first at Allegheny and afterward at Oxford Theologica Seminary; was licensed by the First Asso[ciate] Ref[ormed] Presbytery of Ohio April 4, 1855 and preached as a licentiat at Sycamore and Hopkinsville. He was ordained and installed pastor of these churches in April 1856 and continued in that relation until April 1865. He was pastor of Greenfield, Ohio U[nited] P[resbyterian] Church from 1865 to 1870. He then joined the Presbyterian Church and became pastor at South Salem, Ohio. He is the author of a Prize Essay on "Systematic Benevolence" published in 1860 and of a pamphlet History of the South Salem Presbyterian Church, 1873.

UNITED PRESBYTERIAN PASTORS [who] have served the churches as follows:

Rev. Hugh Y. Leiper, from July 1867 to July 1869. He was born May 12, 1838 at Hookstown, Beaver Co., Pa., was graduated at Jefferson College in 1863; studied theology at Xenia; was licensed in April 1866 by the Frankfort Presbytery; preached as licentiate at Sycamore and Hopkinsville and was ordained July 1, 1867. After serving these churches two years he became pastor of Yellow Creek and Grant's Hill in Jefferson County, O. Jan. 1, 1870.

Rev. James H. Elliott, from Jan. 1870 to Apr. 1880. He was born at Fair Haven, Preble County, O. Aug. 29, 1836; graduated at Miami University in 1864; studied theology at Xenia; was licensed in 1866 by the First Presbytery of Ohio and ordained Sept. 17, 1868 by the Nebraska Presbytery; was stated supply at Pawnee City, Neb. 1868-9; pastor of Sycamore and Hopkinsville ten years and of Crawfordville, Ia. Oct. 21, 1881 to 1890; Kirkwood, Ill. 1890-91; Living Lake, Ia. 1891-95; Fowler, Cal.,

1896-98; Beulah, Kansas, 1898-1901; after 1901 he was pastor at Ottawa, Winchester, Stafford and Edgerton. At the last place he remained seven years. He died at Riverside, Cal. Dec. 25, 1916 in his 81st year.

Rev. Samuel A. Buck, from Sept. 1880 to Sept. 1883. He was born at College Corner, O. Nov. 27, 1851; graduated at Monmouth in 1875; studied Theology at Xenia; was licensed by the First Presbytery of Ohio April 9, 1877; was stated supply at Indianapolis 1878-9 and ordained and installed pastor of Sycamore and Hopkinsville in Sept. 1880, and was released from the charge of these churches on September 25, 1883. He died Aug. 14, 1884.

Rev. Robert S. McClenahan, from April 1887— He was born in Antrim, Guernsey County, O. June 1838; graduated at Monmouth in 1874; studied theology at Xenia; was licensed April 6, 1876 by Monmouth Presbytery; was ordained by Neosho Presbytery Jan. 9, 1878 and pastor at Arkansas City, Kansas, from ordination until 1882; of Thornville and Rush Creek congregations in Perry and Fairfield Counties, Ohio from June 1883 to 1886 and was installed pastor of Sycamore and Hopkinsville April 26, 1887.

Besides the regular pastors and stated supplies, a large number of ministers whose names are familiar to the readers of the history of the Asso[ciate] Ref[ormed] Church in the west have preached at Sycamore. It was common to have one or two ministers invited to assist the pastor at communion seasons. Among those whose voices have been heard at Sycamore may be named, S. P. Magaw, Wm. Davidson, D.D., Joseph Claybaugh, D.D., James Prestly, D.D., Sam'l W. McCracken, Adrian Aten, H. H. Johnston, Jeremiah Morrow, jr., John Reynolds, R. D. Harper, G. D. Archibald, W. C. McCune,

J. S. Robertson, Samuel Wallace, Geo. W. Gowdy, John M. Graham, J. H. Buchanan, John Y. Scouller, Henry Q. Graham.

Rev. Dr. John Knox of the Dutch Reformed Church of New York City, preached at Sycamore and Somerset on one Sunday when on a visit to his cousin, Gov. Morrow.

Notes

THE following is an incomplete list of members of the Asso[ciate] Ref[ormed] church who emigrated to the Miami Valley in the last century and found permanent homes in the county of Hamilton, Butler or Warren. Probably most, if not all of them, assisted in the early organization of the Millcreek church:

Jeremiah Morrow—Warren county
Thomas Espy " "
John Parkhill " "
James Burns Hamilton county
Thomas Irwin Butler county
Joseph McKnight
John Becket
Anthony Wood, father of Hon. John Wood, Warren County

A. H. Dunlevy, of Lebanon, says in a published article that the first sermon he ever heard to remember it clearly was preached in the woods near the Big Spring west of the site of Lebanon in the spring of 1798 by a seceder preacher named Warwick long known in the neighborhood of Springdale. All the men attending had their guns with them. He also says that John Shaw, an emigrant from North Carolina, and Henry Taylor, both early settlers near Lebanon were the only "seceders" he remembers in that vicinity. The sermon of Mr. Warwick was preached in front of Mr. Shaw's door.

Thomas Irwin was one of the most prominent citizens of Butler County. For fifty years he was a member of the Associate Ref[ormed] church and filled the office of ruling elder in

that church until his death, Oct. 3, 1847 at the age of 81 years. He was buried in Mount Pleasant burying ground near Monroe. See McBride's Pioneer biographies.

The early records of the session are lost. The following notes are taken from existing records:

Sept. 1, 1839—Rev. Peter Monfort, Moderator, Jeremiah Morrow, John Clark, Elijah Finney, David Mitchel and Andrew Stewart, elders present.

May 15, 1841—56 communicants at Lord's Supper.

ELDERS ORDAINED=

James Patterson	1852
Zebulon Davis	1853
Jeremiah G. Morrow, James H. Harper, William R. Baxter	1856 to 1859
James Davis	1877
J. Morrow Stewart	1888
Peter M. Finney	1888

April 13, 1840 John Morrow and Thomas Finney elected deacons.

In 1831 the Sycamore and Hopkinsville churches under the care of Rev. John Graham reported to the Asso[ciate] Ref[ormed] Synod of the West—at Pittsburg

No. of Families	both churches	42
No. of communicants	" "	109

Lead tokens continued to be used in the congregation at the communion service for some sixty years. At first, they were made by Gov. Morrow, or some other elder by cutting them out from a sheet of lead with shears; later they were pur-

chased and had as I remember, the letters A. R. P. upon them. James Davis wrote in 1905 "the tokens were used when I united with the church in 1856; I do not know when they were discontinued. The last time I saw them in use was in the Second Church, Monmouth, Ill. in 1864 or 5. I do not remember their shape, but they were of lead and about the size of a quarter. I was more careful of the first one I received than I would now be of a ten dollar gold piece". Mr. Davis was unable to find one anywhere in the Sycamore neighborhood.

J. Allen Stewart, since the foregoing was written sent me two of the lead tokens used at Sycamore and I have made a tracing of one of them.

Sub[rs] to Seminary and Oxford Meeting House

	Seminary				Meeting		
P. Monfort	Paid	7.50	15		Paid	2.50	5
James Harper	P	2.50	5		P	2.50	5
Elijah Finney	P	5	10		P	1.	2
James Finney	P	5	10		P	2.50	5
James Finney	P	2	4		P	1.	2
Sam[l]. W. Stewart	P	2.50	4		P	1.	2
And[w]. Stewart	P	2.50	5	1.50 pd		0	3
Tho[s]. Finney	P	2	4		P	1	2

The foregoing memorandum of about the date of 1838 is in the handwriting of Gov. Morrow and relates to subscriptions at Sycamore for "The Theological Seminary of the Associate Reformed Synod of the West" and the building of a new church at Oxford, Ohio. Gov. Morrow was chairman of the trustees of the seminary. The seminary was opened in the autumn of 1839 in rooms of the basement of the new church at Oxford, Rev. Dr. Joseph Claybaugh was the sole professor. In 1858 it was removed to Monmouth, Ill.

The Preaching Tent at Stewart's

On may 21, 1908, Mr. J. Allen Stewart who resides on the old Stewart homestead, adjoining the Union Cemetery of Symmes Township, pointed out to me a group of trees immediately east of his residence and on the brow of a steep bluff, as the exact site of the stand in the woods where preaching services of the Sycamore congregation were held. He says his grand father was John Stewart and that his residence was a little south of the present residence and that the old state road ran by the old residence and not along the line of the present Montgomery pike at this point.

Mr. Allen Stewart also informed me that his grand father gave the land for the first burying ground, now the town ship cemetery, and a child of the pioneer Stewart was first buried in the grave yard. Many pioneers were buried here, not all of whom have tomb stones marking their graves.

In the summer of 1900 Rev. W. P. Cooley resigned the pastorate of the Sycamore and Hopkinsville churches to accept the pastorate of Munford congregation, Monroe County, N. Y.

The United States census of "Religious Bodies at the close of 1906", reports but 12 members of the United Presbyterian organization in Warren county, Ohio. There was but one organization of this church at this time in Warren county, the one at Hopkinsville. But in Green county this body was more numerous than the larger body of Presbyterians, there being in Greene of United Presbyterians 1,175 of Presbyterians 767. There are only three counties in Ohio which report a larger number of United Presbyterians than Presbyterians, Greene, Guernsey and Preble. In Adams the two sects are nearly equal in numbers.

Sycamore in 1906

On Sunday June 10, 1906, I was at Sycamore church, the first Sunday services I had attended there perhaps for twenty-five years. The congregation was small, perhaps sixty persons were present, three-fourths of them women. They were well-dressed, well behaved and intelligent looking people. Nearly all were of the younger class. I was told by a ruling elder that nearly all the present members of the congregation had come from families never connected with the Asso[ciate] Ref[ormed] or U[nited] P[resbyterian] church and hardly any of them care anything about the distinctive principles of the U[nited] P[resbyterian] church. I think the large majority could easily be carried into the Presbyterian or some other denomination.

The sermon was about 40 minutes; the whole services about an hour and twenty minutes. A Mr. Brown who has completed his second year at Xenia Theological Seminary conducted the services. He preaches during this summer in the morning at Sycamore, in the afternoon at Hopkinsville.

The congregation stood while singing two psalms and the two prayers which followed the singing. An organ has long been in use at Sycamore and Hopkinsville. I am told a table is still used for the Lord's Supper. There is a fine shade for the horses in the church yard. Several automobiles passed the church during the day, but no one of them brought people to the church.

I was surprised at the favor shown the American Revised Bible in a newspaper of the denomination and by the preacher in conversation with me. One young minister had read a chapter from this version for the morning lesson not long before.

In the evening I attended an entertainment given by Sunday school pupils at the Somerset Presbyterian church, an invita-

tion to which had been read from the Sycamore pulpit. The church was filled, tho the preaching services are slimly attended. The exercises consisted of declarations, songs, choruses, solos, duets, a flag drill, marching from the platform down one aisle and up the other, very much like a day school exhibition. Nothing of the kind was ever seen in my youth either at Somerset or Sycamore.

The Sycamore church is now in its 108th year; Somerset in its 86th. What is to become of them? I am much disposed to think that it would be better for both to pass out of existence, and those who attend them to go to churches at Loveland, Montgomery, Mason and Miamiville. They could thus strengthen village churches, relieve themselves of a part of the burden of maintaining weak places of worship and hear better preaching, while only a few would have much further to travel on Sunday than they now have.

If it is found best to maintain a church in the neighborhood, Sycamore and Somerset should unite and form a single congregation. Close communion at Sycamore is no longer practised; opposition to secret orders is a dead letter; there is now nothing to distinguish it from a Presbyterian congregation except the exclusive use of the bible psalms in public worship, and one of the oldest officers of the church who was himself reared in the Asso[ciate] Ref[ormed] denomination thinks there is nothing wrong in singing hymns in church, and he told me that, in his opinion, it was only a question of time when all members of the Presbyterian family would be united.

Bequest of Josiah Harper.

JOSIAH HARPER, a blacksmith and the owner of a farm at 16 Mile Stand, was a member of the Sycamore Church. His will was probated in Hamilton county in 1905. After providing for the payment of his debts and making a bequest of $500, he bequeathed all his property, personal and real, to the trustees of the church.

He directed the executors of his will to sell his real estate and to turn over and pay to the Trustees of the Sycamore United Presbyterian Church all the proceeds from the sale. The said trustees and their successors to have and hold the same in trust and to use the proceeds of the sale of real estate and the personal estate for the benefit of the said church so long as it retains its organization, and if the same shall cease to retain its organization then the funds to go to the Home and Foreign Missions of the United Presbyterian Church.

Jonathan W. Ritchey and Hamilton Harper were named and appointed executors. The church received about $5,000.

Sycamore Church Centennial.

[Newspaper notice]

The Sycamore United Presbyterian church, five miles south of Mason, will celebrate the one hundredth anniversary of its organization on Sept. 5th and 6th, 1898. This is one of the very few churches in Ohio which have reached the century mark. It antedates the State of Ohio four years and was the first church of the denomination to which it belongs organized northwest of the Ohio river. Governor Jeremiah Morrow was one of the founders and for fifty-four years a ruling elder of this congregation. The First Ohio U[nited] P[resbyterian] Presbytery will meet at Sycamore church on the two days of the centennial celebration. The following is the program:

Monday, Sept. 5.

2:30 p. m.—Business meeting of the Presbytery.

7:30 p. m.—Historical sermon by the pastor, Rev. W. P. Cooley.

Tuesday, Sept. 6.

10:30 a. m.—Rev. J. R. Brittain, presiding. *Historical address by Josiah Morrow of Lebanon.*

12:00 m. —Basket picnic.

2:00 p. m.—Memories of one hundred years in Old Sycamore. Short address by Rev. A. A. Livingston, followed by voluntary five minute speeches by members of the Presbytery and others. Rev. W. B. Barr, presiding.

Centennial Address by Josiah Morrow

From the Midland, Dec. 3, 1898 [Chicago Paper]

The Sycamore United Presbyterian Church in Hamilton County, Ohio, was organized one hundred years ago. At the centennial celebration of the organization on September 6, *Josiah Morrow* of Lebanon, Ohio, began his historical address as follows:—

On the stone tablet in the front wall of this church we read, not United Presbyterian, but Associate Reformed Church. Let me interpret this singular name for the benefit of my young hearers. When the two words of this hyphenated name are taken singly and then together we have the names of three historic churches of Scotland, the north of Ireland and America —Associate Presbyterian, commonly called the Seceder; Reformed Presbyterian, commonly called the Covenanter, and Associate Reformed, a church formed from the union of the American presbyteries of these two churches and named by the union of their names.

The name Associate dates from 1733, when the first Seceder presbytery was organized in Scotland; the name Reformed dates from 1743, when the first Covenanter presbytery was formed in Scotland; the name Associate Reformed Synod was organized in America.

I would emphasize the fact that the Associate Reformed Church, with its long and not happily selected name, was an American church. We have the authority of Bancroft for the declaration that the first voice publicly raised in America for independence was by Scotch-Irish Presbyterians, and I believe it to be true that the first body of Presbyterians in America to

dissolve all ecclesiastical connection with the mother country was the Associate Reformed Church in its first constitution adopted in 1782.

The young now studying United States history who hear me today can remember that the last battle of the revolution was fought in 1781, and in 1782 Great Britain acknowledged our independence. It was in 1782 that the continental congress sitting in Philadelphia, adopted a national coat of arms and made the American eagle the emblem of the new republic, and in the same year and in the same city the Associate Reformed Church was formally organized by Scotch and Scotch-Irish patriots who had struggled for independence.

The three historic churches I have named were all antecedant parts of the United Presbyterian Church which dates its existence from the organization of the United Presbyterian General Assembly in the city hall of Pittsburg in 1858.

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